THE Atheiſt Silenced; OR, The *EXISTENCE* of a DEITY: AND His Creation and Government OF THE WORLD.

Demonſtrated from Reaſon, and the Light of Nature only.

In a plain and *Mathematical Method* By *AXIOMS* and *THEOREMS*.

With an Appendix *touching the moſt proper Method of Preaching the Goſpel among the Heathens.*

Charles Nic Daniel 1687

By *J. M.* M. A.

Animis, non Auribus.
Nullus in Inferno eſt Atheos, *ante fuit.*

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Quisquis profundâ mente vestigat verum
Cupitq; nullis ille devijs falli
In se revolvat intimi Lucem visûs
Longôsq, in Orbem cogat inflexos motus
Animùmq; doceat quicquid extra molitur
Suis Retrorsum possidere Thesauris
Quod atra dudum texit errorîs nubes
Lucebit ipso perspicacius Phœbo

Boet. de Consol. Philos. Lib. 3. Metr.

Who e're profoundly ſearches
(after truth,
And would not be miſs-led by
(ſtragling paths;
Let him turn on himſelf his in-
(moſt eye,
And bend into a Ring his rang-
(ing thoughts,
Making his Soul ſee what ſhe
(ſeeks abroad
In her own native Treaſures
(ſtor'd up lies.

Then what errors black
(Cloud did hide, will ſoon
Shine clearer than the Sun it
(ſelf at Noon.

TO THE READER.

THe publiſhing a Book to prove the *Exiſtence of a Deity* amongſt People that have all Inrolled themſelves *Chriſtians* at the Font, may poſſibly be thought unneceſſary; but it muſt be only ſuch as are ſtrangers to this unhappy Age of ours,

where it is esteem'd by too many a piece of *wit to be Prophane*, and all things *Sacred* have been made objects of Scoff & Drollery; wherein *Atheists* have appeared broad-faced, and with a prodigious impudence defied Heaven in the sight of the Sun, undertaking to dispute *Divinity* out of the World by *Reason*, and levying Arguments against that Power which gave them Being;

how

how requiſite then it is now to ſhew the abuſed World, that theſe *Godleſs ones* have all this while committed a Rape on their own *Reaſon*, who freely of her ſelf (would they but hear her ſpeak) leads them directly to the knowledge of a *Deity*.

Nor is it only theſe *open Ranters* that we are to combate, there is a ſort of *ſecret demure Atheiſts*, who verbally acknowledge a Deity, and perhaps make

the

the moſt zealous pretenſi-
ons of Religion too, but
Hearts being not really
poſſeſt with a firm belief
and ſtable apprehenſion of
a *moſt Juſt and Holy Power,*
that being ever preſent takes
an Account of, and will one
day ſeverely judge all their
Actions, They thereupon
give no other Check to
their exorbitant Luſts, than
what external or politick
reſpects may Bridle them
in with, whence proceeds
that

that Innundation of wickedneſs that at this day overwhelms the World; and though theſe laſt may hypocritically Counterfeit a veneration of the *holy Scriptures*, there is only this difference between them and the other Crew; that whereas the others diſclaim all regard to thoſe *ſacred Oracles*; theſe pretend to believe them, but really do not.

To

To meet with them both, we recommend this brief *Treatise* to publick view, which not with *flourishes of Rhetorick*, or mustering up *Authorities*, *Fathers*, *Philosophers*, &c. But meerly by Natures Light, and in an undeniable *Mathematical Method*, evinces *the existences of a Deity*; which once firmly and unfeignedly believed with the necessary consequences thereof would very

ry much ſtop the Torrent of Impiety in Mens Lives, and prepare them for the reception of, and obedience to other Articles of the *Chriſtian Faith* and *Goſpel Duties*; The main part of it is an Arrow borrowed from the great *Morinus* his quiver; He that was lately Royal Profeſſor of *Mathematicks*, when he firſt ſent it abroad in its Roman Dreſs 'twas welcomed with the applauſes of

of the *Sorbon* and general approbation of the learned World for its perſpicuous Brevity, Orthodoxneſs, and cloſe Cogent Method of arguing.

What entertainment it may meet with in this courſer Engliſh *Garb*, I cannot Divine, yet dare venture to ſay, that whoever ſhall *Seriouſly* and *Underſtandingly* read it over, cannot but confeſs a Deity, or diſown his Reaſon

Reaſon, and muſt acknowledge a *God*, unleſs he will deny himſelf to be *Man*. If it prove in the leaſt uſeful to reduce any to their Allegiance to their *Soveraign Creator*, I ſhall eſteem my pains moſt *advantageouſly* laid out in the Tranſlation, and therefore conclude with imploring his *Infinite Majeſty*, that he would by commanding a Bleſſing to attend it, render it *Effectual* to that deſired end.

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THE PREFACE OR INTRODUCTION.

HOW ſpreading and Epidemical the Contagion of Atheiſm is grown of late, there are few ſo happy as to be ignorant, That

the ſame not only ſtrikes at the Root of all Religion, but takes away all ſenſe of Good and Evil, all Truſt and Obligations amongſt Men; and conſequently is moſt deſtructive to humane Society and Government, is no leſs evident: To put ſome ſtop to this fatal Torrent which thus threatens all things ſacred and civil with a Deluge, not a few have attempted with endeavours no leſs laudable than labo-

laborious : Yet ſcarce attaining that ſucceſs as was wiſhed, by reaſon of their not proceeding in ſuch a Method of Proof, as the Adverſaries (who muſt be allowed to chooſe their Weapons, or they will never acknowledge themſelves vanquiſhed) have thought fit to expect for their Conviction; The authority of ſacred Scriptures, which pious Souls devoutly reverence, They

Impudently deny; The ſenſe all Nations have of a Deity, they alledge is only a general cheat, and a melancholy Fancy blown into credulous heads by ſubtile Polititions. The Beauty and Harmony of the world they'l tell you, is only cauſed by the curious motion of Dancing Atoms, or the apt, yet fortuitous concurrence of Actives with Paſſives: In brief, (for who without horrour can relate

their

their Blaſphemies?) whatever you offer of that kind, they evade; yet ſtill pretend highly to Reaſon, and intimate they would be ſatisfyed, could they but meet with ſuch Demonſtrations might be neceſſarily concluſive to their Underſtandings, and enforce their Aſſent: And certainly, the goodneſs, and Infinite Mercy of God, (ever legible in all his dealings with Mankind,) doth moſt il-

lustriously display it self in this, That even when they not only (like desperate Traytors) renounce all Allegiance to Him, but deny his very Essence, from whence they received their own: Yet still he affords them Natures Light, and deprives them not of those common Principles, which if seriously consulted, are able to reduce them from their horrid Phrensie, and evidently demonstrate the

Existence

Exiſtence of a Deity that Created the World, and continually Governs it by his Providence, and whom to acknowledge Love, and obey, is not only their Duty, but their glory, perfection, and chiefeſt Happineſs.

To make it appear that Nature of it ſelf doth ſo far enlighten, and conduct us, is our preſent deſign, wherein the more to comply with their Humour, which pre-

tends ſo high a value for Reaſon, we have choſen to proceed in a Synthetick Method, familiar in *Geometry*, whoſe Students glory in the infalibility of their Demonſtrations, and may juſtly boaſt more certainty than the Votaries of any other Science, A happineſs they principally owe to that excellent Mode of Arguing by *Axioms* and *Theorems*, which in the ſubſequent Leaves, we have endea-

endeavoured to imitate: Not doubting but the ſame may be practicable in all other Learning, as well as the *Mathematicks*, and that with greater ſucceſs than can be expected from the vulgar *Logick*, or wrangling *Sophiſtry* of the Schools: The Foundation is laid on *Definitions*, truly ſtating the Nature of the Things treated of, and certain *Axioms* or common Notions, ſelf-evident and univerſally neceſſary,

neceſſary, whence we are apt to conceive the ſucceeding *Theorems* by a due and continued connexion built hereon, muſt be confeſt undeniable, unleſs we ſhall abandon our Reaſon, reſolve abſolutely to Diſpute againſt Common-Sence, and proclaim our ſelves rather Brutes than Men.

And that we may proceed *Orderly*, we will

First, give brief *Definitions* of the Terms which we are forced to make use of in the ensuing Discourse.

Secondly, Lay down several Self-evident *Axioms*,

And,

Thirdly, Deduce thence *Theorems* necessarily arising pertinent to our present scope.

DEFINITIONS.

DEFINITIONS.

1. Esse *is a Term used to signifie a* Principle *of Being, or that whereby whatever* Is, *or can be* Is.
2. Ens (*or a Being*) *is that which hath an* Esse, (*or such Principle of Being*) *And is either Actual or Potential.*
3. *An actual Being is that which actually doth exist.*
4. *A Potential Being, is that which may come, or is able actually to exist hereafter.*
5. Nothing

5. Nothing, *is that which hath no* Eſſe, (*or principle of* Being)
6. A Finite Being, *is that which is included & bounded within ſome limits of* Being.
7. An Infinite Being, *is that which tranſcends all, or is included in no bound of* Being.
8. Eternity, *is an infinite duration; Or that which tranſcends all bounds of Continuance or Enduring.*
9. Creation, *is the produ-*

ction of a Being *out of Nothing.*

10. Providence, *is the Method or Reason of Ordaining things for some end.*

11. A pure Act, *is the perfection of* Being; *to exclude from it all Power to be another thing.*

12. Nature, (*as here we take it*) *is every* Finite Being *so far as endowed with its proper Virtue; Or, a concourse of* Finite Beings, *to to effect something by their proper Virtues.*

AXI-

AXIOMS.

1. *Every thing either* Is, *or* Is *not.*
2. *It is impoſsible the ſame thing ſhould at the ſame time both* Be, *and not* Be.
3. *Nothing is* before *it is.*
4. *That which* is not, *can* do *or* effect *nothing.*
5. *That which* is, *is not in* power *to be that which already it is.*
6. *Whatever* is, *is either by or from it ſelf, or hath its Eſſence from* another *beſides it ſelf.*

7. *That*

7. *That which* Is *by it self, is* Independant *on any thing besides it self; and so on the contrary.*

8. *Nothing can* give *that which it self hath not.*

9. *As a thing is in it* self, *so is it in its* posse, *or power.*

10. *The power of a* Finite Being *is* Infinite, *both its* active *power, and also its* passive, *so far as 'tis reducible to Art.*

11. *The Effect of a* Finite *Virtue or power cannot be* Infinite.

12. *There*

12. *There is no finite thing, but ſomething more great, or* more perfect *may be aſſigned or conceived.*

13. *Nothing can be, or be conceived greater, than that which is* infinite.

14. *To every finite thing, another thing* equal *may be conceived.*

15. *The* whole *is greater than its* part.

16. *Thoſe things which are the* ſame *with any third thing, are the ſame be-*

tween themselves in that Third *thing.*

17. *That which is the* Cause *of the Cause, is also the Cause of the thing Caused.*

18. *That which is not* Eternal, *begins to be in* Time, *or hath some other first beginning of duration proper to its self.*

19. *Of that which is Eternal, there can* no beginning *of duration be assigned.*

20. *Every thing that is* compounded

pounded *is dividable into those things of which it is compounded.*

21. *Nature makes nothing out of nothing, nor* any *thing out of* every *thing.*

22. *There is no progress to be made in* Cause, *or from Cause, to Cause* infinitely.

THEOREMS.

1. *An Infinite Being, is all that which is, or can be.*

FOr otherwiſe, Infinite being it ſelf would be included in ſome Limits of being, againſt our *7th* definition; and hence it follows, that Infinite being in its ſelf is every finite being, but without,

or above all limits, or (as others expreſs it) Abſolutely, Incontractedly, or Eminently.

Nor let any over captious head, conceit that here at firſt ſtep, we ſtumble on a Paralogiſm, and fall to Beg the Queſtion, by taking that for granted, which is to be proved, *viz.* That there is ſuch a thing as Infinite being; For we here only treat of Infinite being abſtractedly, as defined in our *7th* definition, whence this *Theorem* is neceſſarily deduced; Now a definition doth not neceſſarily infer, that there is (*ex parte rei*) and indeed ſuch a thing

thing as is defined. *For Example*, The ſquaring of a Circle is the finding of a right line, which may be equal to the circumference of a Circle: this is a true definition, yet there is really no ſuch invention, nor yet is it known whether 'tis poſſible to be done, ſince it hath not yet been found out by any the moſt laborious Geometricians; But that there is really ſuch a thing as Infinite being, we ſhall prove by and by. *Theorem* 23.

THEOREM. II.

Infinite being is a pure Act.

For otherwise it should be in power to be some other thing; Definition the ~~1st~~ *2d*; And so would not be, All that which is, or can be, against our First *Theorem*; or would be included in some limits of being against our *7th* Definition.

Theorem

THEOREM. III.

Infinite Being is an Infinite Act, or every Act that is, or can be.

For otherwiſe it would not be all that is, or can be againſt our firſt *Theorem*, nor a pure Act againſt our Second *Theorem*; Therefore Infinite being muſt be an Infinite Act, and by conſequence is good, true, potent, wiſe, and whatever elſe can be, or be conceived under the notion of an Act or perfection, and that in the higheſt degree.

Theorem

THEOREM. IV.

Infinite Being is unchangable.

For otherwiſe it ſhould be in power to be that, into which it is changable; and ſo would not be a pure Act againſt our ſecond *Theorem*, nor an Infinite Act againſt our third *Theorem*.

THEOREM. V.

A finite being cannot be the adequate ſubject of an Infinite.

For if it would, The Paſſive Power of a finite being muſt be
11 Infinite againſt our 14th *Axiom*.

Theorem

THEOREM. VI.

There cannot be two Infinite Beings.

For ſuppoſe (if it were poſſible) *A.* and *B.* to be two Infinite beings in any moment of time, now becauſe *A.* is an Infinite being, therefore it will be whatever is or can be at that moment of time; but whatever is, or can be at the ſame moment of time, doth not admit of any Generical Specifick, Individual or other difference from it ſelf, but is one and the ſame both in reaſon and things; And therefore neither *A.* nor

B.

B. do admit of any difference at all between themſelves, but will be wholly the ſame in entity according to our 16*th Axiom*, and ſo not two Infinite beings againſt the *Hypotheſis*, whence it is evident, there cannot be two Infinite beings.

It may poſſibly be objected, that this *Theorem* concludes aright of two infinites in eſſence or entity, ſince ſuch an infinite is indeed all that is, or can be, according to the firſt *Theorem*, but not of two infinites, whereof at leaſt one is finite by Eſſence, but infinite by Accident; As Body which may

may be infinite in extenſion, or quality by intenſion.

But we anſwer, *That the finite eſſence of Body, cannot be the ſubject of an infinite accident, as an Infinite extenſion would be, ſee our* 5th Theorem ; *therefore there is no ſuch infinite ; the ſame we ſay of Quality, and irrefragably conclude, there cannot be two infinite beings.*

THEOREM. VII.

Infinite being is not dividable.

For *Firſt*, It cannot be divided into two infinite beings, becauſe a part cannot be equal to the whole

whole, *Axiom* the 15*th*, nor can here be two Infinites, *Theorem* the 16*th*.

Nor *Secondly*, Can it be divided into two finites, for either of ſuch finites may ſtill be conceived greater, or more perfect *Axiom* the 12*th*, and to every finite thing, ſomething elſe may be conceived equal, and addition may be made of them, *Axiom* the 14*th*: But by ſuch means ſomething would be conceived more great, large, or perfect, than that which is infinite, againſt our 13*th Axiom*.

Nor *Laſtly*, Is it diviſible into a finite and an Infinite; For when

when the finite is taken away, ſtill the Infinite Being remains, which hence plainly appears cannot at all be divided.

THEOREM. VIII.

In an Infinite Being there is nothing before or after.

For if there ſhould, it would be dividable, *viz.* Into that which was before, and that which is after; But that cannot be by our *7th Theorem.*

THEOREM. IX.

Infinite Being is moſt ſimple and uncompounded.

For were it any way Compounded, it would be dividable into thoſe things whereof it is Compounded, *Axiom* the 20*th*, But infinite being cannot be divided, *Theorem* the *7th*; Therefore is not Compounded.

Theorem

THEOREM. X.

Whatever is, or can be conceived in an Infinite Being is Infinite.

For whatsoever is, or can be conceived in an infinite being, is such infinite being it self, which is individable by our *7th Theorem*.

THEOREM. XI.

Nothing any way Compounded can be Infinite.

For every compound is dividable, *Axiom* the 20*th*, But infinite being is undividable,

Theorem the *7th*, therefore no Compound is Infinite.

THEOREM. XII.

Infinite Being is neither a part, nor a whole.

1. Not a part; For it must be a part either of a Finite or an Infinite; if of a Finite, a part would be greater than its whole; if of an infinite, a part would be equal to its whole; both which are absurd, and contrary to our *7th Axiom.*

2. Neither is it a whole, for a whole, as a whole consists of parts, into which therefore it is

is Dividable, but infinite being is not Dividable, *Theorem* the *7th*, therefore is neither a part nor a whole, but above both these.

THEOREM. XIII.

The difference between a Finite Being and an Infinite, is Infinite.

For since an infinite being exceeds a finite, which is wanting of the infinite, if such excess, want, or difference, were finite, the infinite might be compounded of two finites, or a finite and an infinite, and so

would be dividable into them; againſt our *7th Theorem.*

THEOREM. XIV.

Infinite Being differs in (or of) its ſelf, from finite.

For otherwiſe, either the difference between them would not be infinite, againſt our *13th Theorem*, or at leaſt there would be two ſeveral infinites againſt our *6th Theorem.*

Theorem

THEOREM. XV.

Eſſe (or the principal of Being) is of it ſelf.

For it is that whereby whatever is is, Definition the firſt; now becauſe we ſee many things are, 'tis neceſſary that there be an *Eſſe* (or ſuch principles) For otherwiſe nothing could be; But one *Eſſe* cannot be from another *Eſſe*, becauſe that were to run round from Cauſe to Cauſe *in Infinitum*, againſt our 22*d*. *Axiom*; therefore it follows it is of it ſelf.

Theorem

THEOREM. XVI.

That only Esse *is of its self.*

For otherwise, if any thing besides were of its self, *Esse* could not be that whereby whatever is, Is, against our 1*st.* Definition.

THEOREM. XVII.

That Esse *it self is Infinite.*

For it is included in no bounds of being, and because there are not two infinites, *Theorem* the 6*th*, therefore *Esse* and *Infinite Being* are the same;

and

and whatever is ſaid of this, may be ſaid of that.

THEOREM. XVIII.

Nothing can of it ſelf paſs from nothing to an actual Exiſtence.

For either it muſt do ſo whilſt it is not, or whilſt it is; not the firſt, for that which is not, can do nothing; *Axiom* the 4*th*, not the ſecond; for that which is, is not in power to be that which already it is; *Axiom* the 5*th*, therefore, *&c.*

THEOREM. XIX.

No Finite thing is of its self, neither as to Essence, nor as to Existence.

1. Not as to Essence; for since every finite thing is included in bounds of being this thing, and not another; if any finite being were of it self as to Essence, it would follow, that such being was bounded by it self, or did impose Limits on it self of being this and not another thing, which must be done either before it was, against our *4th Axiom*; or after it was, which

will be againſt our 5*th Axiom*; & therefore cannot be done at all.

2. Not as to Exiſtence; for if it ſhould, then ſuch Finite being muſt be *Eſſe* it ſelf, or the firſt principle of Being, which alone exiſts by, or of it ſelf, *Theorem* the 16*th*; And then it would be infinite; *Theorem* 17th againſt the *Hypotheſis*; therefore no finite being is of it ſelf.

The ſame may more briefly be demonſtrated another way. Thus.

Only Eſſe *is of it ſelf*, Theorem 16*th*, *but* Eſſe *is infinite*, *therefore no Finite thing is of it ſelf*.

Theorem

THEOREM. XX.

In the production of things there can be no Circulation

For if *A.* ſhould give being to *B.* and *B*, to *C*, and *C*, to the ſame *A.* it would follow, that *A.* in reſpect of the ſame *C.* were both an efficient Cauſe and an Effect, and ſo was before it was, which is abſurd, and againſt our 3*d. Axiom.*

Theorem

THEOREM. XXI.

Every Finite being hath its being from Infinite being.

For it hath its being from *Esse*, which is that whereby whatever Is is, Definition the the First; But *Esse* is Infinite Being, *theorems* 9th and 17th, 16. Therefore, *&c.*

Again, whatever is, must either be of its self, or have its being from some other being, *Axiom* 6th; for nothing, *viz.* That which hath no being cannot give being to any thing, *Axiom* the 4*th*, but no finite thing

thing is of its ſelf, *Theorem* 19th, and if it take being from another, ſuch other muſt be either a Finite or an Infinite; if you ſay the laſt, you grant our preſent *Theorem*; If the firſt, it will be replyed, That this other Being muſt have its being either from Infinite, or ſome finite being, and ſo you muſt ſtill either grant our *Theorem*, or elſe continue your progreſs from aſſigning one finite after another, which would be againſt our 22*d*. *Axiom*; and though you ſhould be permitted ſo to do to never ſo great a number, yet could not the

ſame

ſame be Infinite, becauſe Infinite, is undividable, *Theorem* the *7th*, but ſuch number (though never ſo vaſt) being compoſed of the unities of the finite beings produced, will be dividable into the ſame; *Axiom* the *20th*, and ſo will not be Infinite, but Finite, and by conſequence there may be aſſigned the firſt of ſuch finite beings whereby the reſt were produced, and which it ſelf was produced by none of them, (for no Circulation can be, *Theorem* the *20th*) And when ſuch firſt finite being is aſſigned, we ſhall ſtill ſay it is not of its ſelf,

Theorem

Theorem the *19th*, but hath its being from ſome other being either finite or infinite, but it cannot be from any finite; for then, this, not that ſhould be the firſt of finite beings, which is againſt the *Hypotheſis*; and therefore it muſt befrom infinite being.

Then, agreeing the firſt finite being to come from Infinite being, It will follow that the other finite things produced by that firſt, are likewiſe from infinite being; for that which is the Cauſe of the Cauſe, is the Cauſe of the thing Cauſed; *Axiom* 17. whence appears the truth

truth of our *Theorem*, that every finite hath its being from that which is Infinite.

That the number of finite things, produced by other finite beings, is not infinite, is thus alſo demonſtrable;

Suppoſe the number of Men hitherto produced to be Infinite, the ſame will contain all the Men that have been, are, or can be, ~~*Axiom 13th*~~; *and ſo no Man would be henceforwards producible; but experience ſhews us every day and moment freſh Men are produced (and that without Circulation) therefore the number of Men produced, is not Infi-* Th: 1st.

nite

nite, but finite; and conſequently there is a Firſt, &c. as before, now what is here inſtanced in Men, holding true by parity of reaſon in all other finite things which have being one from another, it therefore undeniably follows, that every finite being hath its being from a being that is infinite.

Here let us take breath a while, and conſider, that if a being which is confined to ſome limits of being, be properly termed finite, then a being which tranſcends all bounds of being muſt be called Infinite; Of ſome of the proprieties of both theſe we have treated hitherto

therto, comparing them, one with the other, yet not at all determining whether there were any ſuch things, eſpecially any Infinite being; ſo the explication of the firſt *Theorem*, but only have made it evident, that if there be ſuch things as Finite beings none of them can be of its ſelf; but every of them can only be from ſome being that is Infinite; and now we proceed thus.

THEOREM. XXII.

The World is Finite.

For the Tereſtical Globe is not the whole World, but a part thereof; the ſame we may ſay of the Sun, Moon, and every Star, or even of Heaven it ſelf; whence it appears, that the World is a certain whole Compoſed of thoſe parts, and is therefore dividable into them, *Axiom* the 20*th*, ſo not Infinite; *Theorem* the 7*th* therefore Finite.

THEOREM. XXIII.

There is really an Infinite Being.

For there is really a finite Being; As, the Earth, the Sun, the Moon, Man, *&c.* Therefore there muſt be an Infinite Being from whom theſe have their Being, *Theorem* the 21*ſt.* For it cannot be ſaid, that heretofore indeed there was an Infinite Being that gave being to theſe Finites, but the ſame is now no more; for then ſuch Infinite being muſt have been included in Limits of duration, and conſequently not Infinite,

Definition the *7th*, which is contradictory and absurd.

THEOREM. XXIV.

Infinite Being is of it self.

For otherwise it hath its being from other besides it self, *Axiom* the *6th*, which must be either Finite or Infinite, but it could not from the first, because the Vertue of a finite Being, being finite; *Axiom* the *10th*, Its effects cannot be Infinite; *Axiom* the *11th*, nor from the Second; for there cannot be two Infinite beings; *Theorem* the *6th*: therefore the *Axiom* is undeniable. Again,

Again, Infinite being, is *Eſſe* it ſelf, *Theorem* the 17*th*; but *Eſſe* is of its ſelf; *Theorem* the 15*th*: therefore Infinite being muſt be of its ſelf.

THEOREM. XXV.

Infinite Being is Independent.

For it is of it ſelf, *Theorem* the 24*th*, therefore Independent or any other; *Axiom* the 7*th*.

THEOREM. XXVI.

Whatever is Independent, is Infinite.

For, whatever is of its ſelf, is *Eſſe* it ſelf, *Theorem* the 16*th*, but whatever is Independent, is of its ſelf, *Axiom* the 7*th*: therefore whatever is Independent, is *Eſſe* it ſelf; but ſuch *Eſſe* is infinite, *Theorem* the 17*th*; Therefore ſo is whatſoever is independent.

THEOREM. XXVII.

Infinite Being is Eternal.

For otherwiſe, either it hath its Being from ſome other, againſt our 24th *Theorem*, or paſt of it ſelf from nothing to an actual exiſtence, againſt our 18th *Theorem*, therefore Infinite being muſt needs be Eternal, or rather is its own Eternity, or Eternity it ſelf.

THEOREM. XXVIII.

No real matter flows from Infinite Being out of its ſelf, whereby it may produce a Finite Being.

For if there ſhould, Infinite Being would be dividable, againſt the 7th *Theorem.*

THEOREM. XXIX.

Infinite Being produces a Finite Being by the ſimple Act of its will.

For ſince no real thing flows from it out of its ſelf whereby it may produce a Finite Being,

Theorem the 28*th*; Therefore it muſt needs produce the ſame by ſome Immanent Act, which can be no other than the meer Act of its will; for in the production of finite things we muſt neceſſarily at laſt come to ſome firſt things produced by Infinite being alone, as we have proved, *Theorem* 21ſt. But innumerable things there were producible, which of themſelves were equally indifferent to be produced; therefore when Infinite Being goes to produce ſomething out of it ſelf, either all things poſſible to be produced, ſhould be produced toge-

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ther at once, or nothing (both which it is plain are falſe and abſurd) or elſe Laſtly, we muſt admit an election or Act of ſuch Infinite Beings will whereby it produced one thing rather than another; ſince it is in its producing, ſuperlatively, free, powerful and wiſe, yea ſupream liberty and infinite wiſdom and power it ſelf, *Theorem* the 9*th*. Yet ſtill the production of a finite being is peculiarly attributed to the ſimple Act of its will, and ſo to Love, which is the wills proper Act, and not to power or wiſdom, becauſe although Infinite Being, be Infi-

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nite Wiſdom and Power, as well as Infinite Love, yet it produces not ~~at~~ all that can be produced, nor all that it underſtands its ſelf able to produce but only that which it wills or is pleaſed to produce at that moment wherein from eternity, it will'd it ſhould be, becauſe the will of Infinite Being, is the ſame with its Omnipotence, *Theorem* the *9th*, and therefore is of its ſelf infinitely efficacious and needs nothing elſe either efficiently or ſubjectively to aſſiſt it in producing; for otherwiſe it would not be ſupreamly free and Omnipotent, againſt the

the premiſes, therefore our *Theorem* ſtands undeniable, *viz.* That Infinite Being produces a finite by the ſimple Act of its will.

THEOREM. XXX.

A Finite Being once produced by an Infinite, is continually produced or conſerved by the ſame Infinite Being.

For ſince a finite being is produced by an Act of the Infinite beings will, *Theorem* the 29*th*. Therefore it is only ſo far a finite being as infinite being wills it to be; but how far that

that wills it to be, ſo far it doth produce it, becauſe the Omnipotent will of infinite being is moſt efficacious, *Theorem* the 29*th*. Therefore a finite produced by the infinite, is thereby continually produced, which continual production we uſually call its conſervation, which ceaſing, ſuch finite being immediately drops into its original, nothing, and ceaſes to be.

THEOREM. XXXI.

Infinite Being concurrs efficiently and immediately to all the real effects of a Finite Being.

For ſince infinite being by an Act of its will continually produces a finite being, by giving it both being and power of acting according to the laſt *Theorem*; therefore at whatever moment ſuch finite doth act, infinite being wills it ſo to do; for otherwiſe either it ſhould give it power of acting in vain, and ſo would not be infinite wiſdom, againſt our ~~9th~~ 29th *Theorem*. or atleaſt

a finite being ſhould Act contrary to the will of infinite being, which ſo would not be infinitely potent againſt our ~~29th~~ *Theorem*; but ſo far as infinite being, wills a finite being to Act or produce a new real effect, ſo far it cauſes it to Act, and what it wills, it alſo produces, its will, being moſt efficacious: & *Theorem* the 29th. ~~29~~ 29

Theorem

THEOREM. XXXII.

Every Finite Being, immediately depends in its Being on Infinite Being.

For 'tis produced either by infinite being alone, or by ſome other finite being; if the firſt, the truth of the *Theorem* appears; if the laſt, then ſince infinite being doth ſo efficiently and immediately concur to all the real effects of a finite being, *Theorem* 31. Therefore alſo every finite being produced by another finite depends in its being immediately on infinite being.

Theorem

THEOREM. XXXIII

No Finite Being is or can be from Eternity.

For ſince every finite hath its being from infinite being, according to our 21*ſt. Theorem*; therefore if we ſuppoſe any finite being to have actually been from eternity, ſince it was produced by the ſimple Act of infinite beings will, *Theorem* the 29*th.* and thereby continually produc'd, *Theorem* the 30*th.* Therefore if infinite being will, (as it may) that ſuch finite being ſhall from henceforwards be

everlasting, t'will follow that its duration being included in no bounds, must be infinite, and so individable; *Theorem* the *7th.* In which by consequence there will neither be before, nor after; *Theorem* the *8th.* but it will be all at once; and therefore a true eternity according to our *4th Definition*; but infinite being is also eternal, or rather eternity it self; now therefore the eternities of the finite and infinite are two, or numerically the same; if the first, then there will be two eternities against our *6th Theorem*; if the second, than since the

the eternity of an infinite being is the very ſame with its entity, *Theorem* the 9*th*. Therefore if infinite being can give to a finite being its own eternity, it will alſo give it its own infinite entity, and ſo the finite muſt be Infinite againſt the *Hypotheſis*.

The ſame is otherwiſe demonſtrated thus, no finite being can be actually exiſting, but the ſame was producible from eternity; therefore no finite being was, or could be from eternity; for if it ſhould, it would at the ſame time be both in Act and Power, or (which that implies) it would at

the ſame moment be actually, and not actually exiſting, the conſequence is plain, the antecedent proved thus; becauſe every finite being is produced only by an Act of infinite beings will, which in producing is moſt free and unconfined, *Theorem* the 29*th*. And therefore indifferent in it ſelf, to give; or not give actual being to this thing, and therefore ſuppoſes ſuch finite things to be only in power; for otherwiſe its indifferency would be about giving, or not giving being to a thing which already is in Act, or to a thing impoſſible, which on either ſide

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is abſurd, wherefore there is no finite being can actually be from Eternity, though it may from all Eternity be poſſible.

THEOREM. XXXIV.

This World had not its Being by any Phyſical, or Natural Generation, nor concourſe of Attoms.

For all Natural Generation tends to ſome one thing formally and by it ſelf; but this World is not any one thing formally and by it ſelf, but only by accident; that is to ſay, Compoſed of ſeveral bodies,

as Earth, Sun, Moon, &c. Of different Species and discontinuant, therefore could not owe its Being to any Natural Generation.

Nor yet to the fortuitous concourse of wandring Attoms according to the Dream of *Epicurus*, whose ridiculous *Hypothesis* being of late reviv'd, hath undeservedly procured to many followers, and is in Sum no more but this. *That in an Infinite Ultramundane space, there is an Infinite Troop of Attoms, or little Particles which have an eternal motion that makes them Encounter and justle each other; and that*

that ſuch their caſual concourſe and ſhuffling together, made up this World and danced them by meer chance into all theſe beautious viſible Beings, and in that exact order and harmony which we behold.

A conceit ſo abſurd and extravagant that it deſerves ſcarce any other Refutation but a hiſs; yet that we may continue our Method, we thus ſeriouſly and in brief raze its foundations, and ſay,

That theſe imaginary Atoms in this fancied vacuity were either eternally there, or not, if the laſt, than they were

placed thereby ſomewhat before and above them, and that leads us to our principles of an Infinite being or Deity; if the firſt, then they muſt of neceſſity have been without alteration there ſtill; for whatever is eternal is unchangable, that is, can never ceaſe to be as it was, or produce any other thing by varying its own form; nor can any thing be Infinite in change, ſince what infinitely is, is the higheſt perfection of being; now Change is a perfect relative to imperfection, and to imagine a change in what is Infinite, is to imagine a change from

from the higheſt perfection, which is unimaginable.

THEOREM. XXXV.

This World was Created in time by Infinite Being.

For ſince 'tis finite, *Theorem* 22. Therefore it is not eternal, *Theorem* 33. Beſides thoſe who with *Ariſtotle* conceit the World to have been from all Eternity, do ſuppoſe the motion thereof, or of Heaven to be Eternal, in that they confeſs the firſt mover of the World to be Eternal; which being ſuppoſed, either the number of the revolutions

of

of the *primum mobile* from Eternity hitherto, is finite or Infinite; if the first, then its first revolution may be assigned, and consequently the beginning of the Worlds duration, and so the same cannot be Eternal, *Axiom* the *19th*. If the second, then such number, will be no number against the *Hypothesis*; for that every number is dividable, *Axiom* the *20th*. Because compounded of a multitude of Unites; *Definition* the *11th*. But Infinite is undividable, *Theorem* the *7th*. Whence it follows, that no number can be Infinite and consequently this World not Eternal. That

That the number of the revolutions, or turnings round of Heaven hitherto is not Infinite, may also otherwise be proved; for were it Infinite, it must comprehend all its revolutions that have been, are, or can be, *Axiom* the 13*th*. And by consequence no more Circulation would be possible, but every week we know there are new whirlings round of the first Heaven.

Therefore this World cannot be Eternal, but must begin to be in time by a duration proper to it self, but it neither received being from nothing, Axiom *the* 8th.

Nor

Nor had it by any Physical Generation, Theorem 34. *Nor Lastly could it of its self pass from nothing to actual existence*, Theorem *the* 18th. *And therefore must be brought out of nothing to such actual being, immediately by that whence every Finite Being takes its* Esse, *viz. Infinite Being* Theorem 32. *But that which is so produced, is properly said to be Created*, Definition *the* 9th. *Therefore this World was Created in time by Infinite Being, which is what we undertook to demonstrate, For Infinite Being having all things virtually existing in himself, made all matter out of*

no

no matter, but from his own active potentiality, who being without, and above all cauſe, muſt neceſſarily be acknowledged as the Author of all cauſes.

THEOREM. XXXVI.

This World, and the ſeveral Beings therein, are governed by the providence of Infinite Being.

For ſince Infinite being is the immediate efficient cauſe of this World, and the ſeveral beings therein produced, *Theorem* 32. And that every efficient cauſe Acts for ſome end, eſpecially in-

infinite being, becauſe it is infinite Wiſdom, *Theorem* the 9*th*. Therefore either Infinite being muſt be ſaid in vain to Act for ſome end, or it will order this World, and all the ſeveral beings by fit and agreeable means to ſome end intended and deſigned by its ſelf in their production; and this is properly called to rule by its providence, *Definition* the 10*th*.

The ſame likewiſe appears otherwiſe thus, Since we manifeſtly ſee there is a providence in all Animals; for Brutes provide for their young; Parents for their Children; A Prince for

for his Subjects, which finite providence muſt be from Infinite being, *Theorem* 32.. And therefore Infinite being it ſelf muſt be provident, as well by our 8. as 3. *Axiom*; yea muſt be Infinite Providence; that is, a Providence extended to every finite being; for otherwiſe it would not be infinite: therefore this World and all things therein are governed by the providence of Infinite being.

Again, every finite being is continually produced by Infinite being, which is called the conſervation of ſuch finite being, *Theorem* the 30*th*. But it

is

is produced by an Act of its will, which is the ſame with Infinite Wiſdom, *Theorem* 29. And therefore neither raſhly nor to no purpoſe, but for ſome end, and therefore it is continually directed to ſuch end, by the ſame infinite being which indeed would not be infinite, if it were not provident, or rather if it were Infinite Providence, which leaves nothing any where wholly void of it ſelf.

Now this Providence of Infinite Being is found to diſcharge a threefold office.

1. *In placing the ſeveral finite beings*

beings in their ſeveral ranks and orders.

2. *In preſerving them in ſuch their places and order.*

3. *In moving and directing them to their reſpective proper ends according to every ones Nature; and therefore it provides that neceſſary cauſes ſhall act neceſſarily, contingent, contingently, and free cauſes freely.*

And moſt conſonant it was to Infinite Wiſdom, to will, that ſome of its Creatures ſhould be free Agents; that is, endued with underſtanding and will, to the end, that infinite being might not remain un-

known amongſt all the finite beings produced by its ſelf, and have none to celebrate its Glory, and return the tribute of worſhip and admiration to their Creator; but that it might at leaſt by ſuch free Creatures (which in this behalf, it hath enabled and made after its own Image above others) be owned in their underſtandings to be of all things, the beginning, middle (or preſerver) and laſt end, and by their wills might be above all Created things, Adored, Loved and deſired; that ſo ſuch free Creatures by becoming like to the Infinite Being

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ing in Purity, Juſtice, Charity, Holyneſs, &c. Should always tend thereunto, and at length obtain, and everlaſtingly enjoy the ſame.

And here we may behold the Baſis of thoſe two grand Pillars of the World, Reward and Puniſhment; For theſe free Creatures being made capable of diſcerning Truth from Falſhood, and what is juſt and righteous, from that which is unjuſt; and thereby of knowing their own excellency, and conſequently their greater obligations above all other finite beings; therefore by decree of

Infinite Providence, juſt things are by them either to be done, or ſuffered, ſo that if they follow not the one voluntarily, they fall into the other neceſſarily.

THEOREM. XXXVII.

There is ſome certain ultimate (or laſt) end of all Finite Beings.

For every finite being is produced by infinite being, *Theorem* 32. And therefore is ordained for ſome end by ſuch infinite being, *Theorem* 36. Now this end is either the ultimare end,

end, and ſo our *Theorem* is granted, or only a mean to ſome ultimate end; and if there be ſuch an ultimate end, our *Theorem* is granted, if there be not, then ſuch other end could not be a mean thereunto, againſt the *Hypotheſis*; therefore there muſt neceſſarily be ſome certain laſt end of all the ſeveral finite beings, in which every finite being attains the complement of its perfection, according to its Nature.

THEOREM. XXXVIII.

Infinite Being is the ultimate, or laſt end of all Finite Beings.

For otherwiſe there would be a progreſs in ends Infinitely, whereby a finite being would never attain that end intended by Infinite Being in its production, and ſo it would be ordained thereunto by Infinite Wiſdom to no purpoſe; or elſe there muſt ſome finite being be aſſigned, which was made by Infinite Being for no other end, than that it might be the end of all other finite beings, *Theorem*

orem the 37*th*. And ſo ſuch other finite beings would likewiſe be the laſt end of that, and they would mutually be cauſes to one another in the ſame kind which all Philoſophers confeſs cannot be.

Beſides, the ultimate end is always extreamly deſired by thoſe things which tend thereunto, becauſe it ſatisfies them, and having obtained the ſame, they reſt; but if no finite being can ſo much as ſatisfy it ſelf, but ſtands in need continually to be produced and conſerved, leaſt it ſhould ſink into nothing and ceaſe to be; *Theorem* the

30*th*. Much leſs can it ſatisfy any other finite being, eſpecially Mans Appetite which can never be ſatiated with any thing finite; ſo that we may ſafely conclude no finite being can be the laſt end either to its ſelf, or another.

Once more ſince a rational creature is obliged with its whole underſtanding and entire will to tend to that laſt end for which it is ordained, therefore if the ſame ſhall be any thing beſides Infinite being, it will be bound to turn it ſelf from that infinite being, which as we ſaid before, made ſuch

rational

rational Cteatures, meerly that by them through underſtanding and will he might be known and loved; nothing therefore but Infinite Being can be imagined to be the laſt end of all finite beings, and which at laſt poſſeſt by every thing tending thereunto according to its proper Nature; and that immediately through the underſtanding, and will, or knowledge, and love by rational Creatures, and through them by other things mediately.

Now this infinite, only one, moſt ſimple, immutable, independent, eternal being; the

Creator

Creator, Preſerver, moſt provident Governour, and ultimate end of the World, and all things therein, is by the unanimous conſent of all Nations called God, who is infinite Goodneſs, infinite Wiſdom, infinite Love, infinite Juſtice, infinite, and whatever elſe is becomingly attributed to him; to whom every creature for its being, power of acting, and preſervation received, whether immediately or by ſecondary cauſes, doth owe it ſelf, and its being, its power of acting, and all its operations; ſince the Cauſer, original, and maker of a thing, muſt

must needs have a property in it; nor can he be disseised of his right to a thing, that caused it first to be.

But above all, every rational Creature ought wholly to devote and consecrate to this Omnipotent and Ineffable Being, the sole and intire use of its understanding, and its will; since so to do, is both their duty, and their chief perfection and supream happiness; which consists in knowing and loving him, To whose most sacred and infinite Majesty, be thanksgiving, Praise, Honour, Power, and all Glory, for ever and ever. *Amen.*

Theorem

THEOREM. XXXIX.

God in Acting is not bound to the Laws of Nature, but by his Power, Infinitely excells Natures Power.

The first part is proved thus, The Laws of Nature are, that it can make nothing out of nothing, nor any thing out of every thing, *Axiom* 21. But only something out of something, meet and idoneous for that purpose; but God makes and does whatever he pleases, *Theorem* the 29*th*. And that out of nothing, *Theorem* 35. Therefore

fore much more out of any thing; ſince there is a greater power ſhewn in producing a thing out of nothing at all, than in making it out of ſome other thing.

The ſecond part is thus evinced, as a thing is in its being, ſo is it in its Power, *Axiom* the 9*th*. But God is infinite being, *Theorem* 38. And therefore his power is Infinite. But Nature is a finite being, *Definition* the 12*th*. And ſo its power finite alſo, *Axiom* the 10*th*. Therefore the ſtrength or power of God doth infinitely excel that of Nature, *Theorem* the 13*th*. 9th.

Now

Now thoſe wretched votaries of Hell, the poſitive and dogmatical Atheiſts, who with a brazen Impudence and imparrallell'd Ingratitude, diſown their Creator, by denying that there is a God; do yet generally admit of Nature, and confeſs it took its being from none, and therefore are forced to confeſs that it is of it ſelf, *Axiom* the *6th*. And ſo that it is Infinite, *Theorem* 19*th*. And by conſequence omnipotent, *Theorem* 9. But this is abſurd and againſt experience; for we daily ſee that Nature is very ſtrictly ſubject to rules and Laws, ſo that it is not able

able to beget any thing out of every thing, but only out of its proper ſeeds; as Wheat from Wheat, a Wolf from a Wolf, *&c.* Since Nature therefore is ſubject to Laws, Who is the Law-giver? If ſhe be a Subject, Who is the Lord? Certainly he who is truly Omnipotent, and did firſt impoſe theſe bounds, and circumſcribe her power in theſe Lymits; *To wit*, God the Infinite Creator of Finite Nature.

Theorem

THEOREM. XL.

God can do whatever doth not imply a Contradiction.

For God can do whatever is possible, otherwise he were not omnipotent, but whatever implies not a contradiction is in it self possible; Therefore God can do whatever implies not a Contradiction.

The Conclusion.

Thus far humane understanding is able to dart its proper beams, what remains requires some

ſome more excellent opticks, and can only be diſcovered by the aſſiſtance of Faiths celeſtial Tube; yet though our Reaſon, or that meer natural Light God hath planted in our Souls, be not able of it ſelf to fathom thoſe adorable Depths and ſacred Myſteries of the Trinity, Hypoſtatical Union, Reſurrection, and other verities of the Chriſtian Creed, yet in ſome meaſure, it prepares for the entertainment of the ſame, and when they are revealed by God, and declared by his Miniſters, It enforces our conſent to them by its proper light, ſince there-

by it knows, First, That God cannot Lye; and Secondly, That God in acting as well within as without himself, is not bound by the Laws of Nature, *Theorem* 39. And therefore able to do whatever implies not a Contradiction, but in the premiſes and whole body of our Religion, no contradiction offers it ſelf; and therefore the Soul lead on by a divine Faith, and ſupported by right Reaſon, embraces theſe ſacred truths when propoſed, and yields an unfeigned and undoubting conſent and obedience thereunto.

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In Brief, The belief of this propoſition, that there is one ſupream, eternal, independent Being, infinite in Wiſdom, Power, and Goodneſs, and Maker, Governour, Preſerver, and ultimate End of the World and all Creatures therein, *viz.* GOD, is the firſt ſtep to Religion, and ſo aſſerted by the Author of the Epiſtle to the Hebrews, *He that comes to God muſt believe that he is*; where by *coming to God*, according to the mode of expreſſion ordinary with the *Hebrews* is meant, *worſhiping him*, to which none can addreſs themſelves, without

believing *that he is*; So that a firm assent to the *Existence of a Deity* necessarily precedes all adoration of, and obedience to him. For the more ready disposing persons unto which (especially such as have been seduced of Satan to entertain mean thoughts of those sacred oracles wherein God hath more fully and expressly declared himself and his will) 'tis hoped the premised Demonstrations may prove in some measure Conducive; Since 'tis certain that this proleptical principle of the Being of a God implanted in Mans Nature, with the deductions

ductions which do immediately flow, and may neceſſarily be inferr'd from thence, is the original of all natural Religion, and the foundation of all that Virtue and Veneration which we admire in the pagan World; to this Idæa engraven in their Souls, were thoſe gallant Hero's, *Socrates*, *Plato*, *Tully*, *Seneca*, *Epictetus*, and other Heathen Worthies, endebted for the ſeminal principles of all that ſolid honeſty and piety, which ſparkled with *ſo much Luſtre* in their Lives and Diſcourſes, that a ſerious reflection thereon, cannot but Sum-

mon up Bluſhes on the guilty Cheeks of moſt pretended Chriſtians, to ſee themſelves (to whom the Sun of Righteouſneſs vouchſafes to appear in a Goſpel Meridian) ſurpaſt in real goodneſs by thoſe who had only Natures glimmering *Light* for their Conduct.

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APPENDIX

Concerning the most Proper Method *of Preaching to* Pagans *and* Infidels.

THE mention of *Pagans* in the close of the precedent Discourse, invites us on this Opportunity to offer a few things, touching the most *Effectual Course* of dealing

with them, in order to their Conviction and Converſion to *Chriſtianity*.

That the Goſpel, *viz. The glad tidings of Mans Reconciliation to to God through a crucified Jeſus* ſhall one day be proclaimed in *every* Land, even to the extremeſt corners of the habitable World, and amongſt the moſt *ſavage* and *barbarous* of *Adams* Off-ſpring is part of our Belief, warranted by *Authority* no leſs then Infallible; and certainly 'tis very *ſtrange* and very *ſad* to conſider, That too many, who appear ſo *paſſionately zealous* about what they apprehend, con-

concerns the Honour of God in the skirts of Religion, and *little Adiapherous Circumſtances*, ſhould yet unconcernedly behold near three parts of the known World lie chain'd up by the *Prince of Darkneſs* in a ſtone-blind *Paganiſme*, or what is equally wretched, a filthy obſcure *Mahumatiſme*, without contributing ought but a lazy *Inſignificant Vtinam* to their Relief. Do we not much too much buſie our ſelves about *Mint* and *Cummin*, and too little regard the weightier matters, when we ſo fiercely reincounter each other to the wound-

wounding of Charity, and baniſhing *peace* and Brotherly love out of our ſtreets for a few *darlingopinions*, in themſelvs no leſs *indifferent*, than to us *uncertain*; and yet in the mean time ſeem not at all affected with their deplorable condition, who ſcarce ever heard of a *Redeemer*. Have we not the higheſt obligations in the World upon us, to be thankfull to that mercifull hand of *Providence*, that hath ordered our lott ſo graciouſly, and fixt our Habitations in thoſe Regions where *Chriſtianity* is univerſally profeſt? And can we any way more *illuſtriouſly evidence*

vidence our *gratitude* in this behalf, than by endeavouring with the pious *Samaritan Lepers* to make others ſharers in the happineſs we enjoy. 'Twould certainly be more *glorious*, if theſe *great and fervent Spirits* would turn the bright flames of their *Zeal* to the burning down *Ethnick Temples*, rather than to the waſting and unſettling *Chriſtian Churches*, and ſtrive more to enlarge the Tents of *them* in the borders of *Japhet*, than to promote unſeaſonable diviſions in *Reuben*, which muſt coſt each truly pious Chriſtian ſo many *ſad thoughts of heart*.

In

In the *Primative days*, The Promulgers of the *Goſpel* went out ſupernaturally furniſht with the *gift of Tongues*, and enabled to ſeal the truth of their Doctrine as well with working of *Miracles*, as laying down their lives, and by performing *ſuch Actions* as could not but be acknowledged the Effects of a *divine* aſſiſtance, did (as it were) *enforce* the Gentiles belief; But now thoſe extraordinary *Gifts* being generally ceaſed, there ſeems a greater need of improving *natural parts* to the beſt advantage, and purſuing the moſt *rational method* of

Ir-

Inſtruction, which ſeems to be

Firſt, To *caſt out the ſtrong man armed*, to ſhew the *vanity* of their preſent Apprehenſions, taking them off from their worſhipping *Idols* or *Devils*, by ſhewthem, that it is no leſſe *ridiculous* then *wicked and deteſtable.*

Secondly, To lead them by the moſt ſutable *perſwaſives* and demonſtrations to the knowledge of *one true God, Creator and Governour of the whole World and all things therein*; and that he is *moſt good, moſt wiſe, moſt bleſſed, Eternal, Immutable*, &c.

And

And that if he were not al this, he would want to be *ſo*, and ſo could not be God; for who in his witts would admit an *indigent God* into his *Creed*, ſince all *want* is Imperfection and miſery.

Thirdly, After their minds are hereby ſettled in this great Principle, *The Exiſtence of a Deity*, they are next to be informed concerning their *own nature*, in what condition *man* was *Originally created*, and how he fell by Satans temptation from that glorious *ſtate*, which may eaſily be evinced; for ſince *all other Creatures* keep in the ſame natural

natural order ordained for them from the beginning; how ſhall we imagine that *mans nature* (the nobleſt part of the Creation, and for whoſe ſake the reſt ſeem chiefly made) ſhould ſo prodigiouſly be *depraved*, and become worſe than brutiſh, raging in quarrels, rapines and cruelties againſt it ſelf, and abnoxious to ignorance, inconſtancy, ſloth, diſeaſes, death, and a thouſand miſeries which would accuſe infinite wiſdome of an errour, *unleſſe* we believe that man firſt created upright, and endued with *Free will*, did by tranſ-

greſſion

greſſion *forfeit* all his happy priviledges, and ſo became liable to all theſe evills as *juſt puniſhments* for ſuch his ſin.

Fourthly, hence it follows, that man having offended againſt an *Infinite God*, there was no appeaſing Divine Juſtice without an Infinite ſatisfaction; This only, the *Son of God* could make, whoſe love to miſerable *humanity* cauſes him to quit his *manſions of Glory*, to take on him our nature, and by his *death* to open to us the gates of *Life and Immortality*: and here may be *unfolded* the whole myſtery of our bleſſed Saviours *Incarnation*, with

the purity of his *life*, grievousness of his *Crucifixion*, certainty of his *Resurrection*, and glorious *Ascention*, &c.

Fifthly, Adde to all this the Excellency of the *Doctrine*, shewing, that there is nothing required in the whole Christian profession, but what is highly *reasonable* in it self, and mainly *conducive to the accomplishing and ennobling* humane nature: not a few *rigid persons* are apt to draw our *Religion* (the greatest *beauty* in the World) in too sad a *habit*, with a *frowning countenance* and *sower looks*, more ready to *frighten* than *invite* raw

Proselites to a more intimate converse.

The persons that undertake this *glorious work* of propagating the Gospel (which is attended with the *Plaudites* of Angels and *prayers* of all good men) ought to be fitted for the same in respect of *mission* and *Abilites*. 'Tis no sleight nor trivial affair attempted out of *wantonnesse*, *vanity*, or *vain-glory*; they are *Gods Ambassadors*, and should see they have his *Commission* and *Warrant*, without whom *Paul plants*, *and* Apollo *waters*, *but all in vain*. A lively vigorous faith is required to set forth the Word

Word with *power and authority*, and carry them through all dangers, hazards and difficulties that may occur; they ought also to be very expert in the *language* of those persons they design to instruct, that they may readily in *clear intelligible terms* distill their discourses into their souls. Thus our *blessed Lord*, though he chose his Apostles *Fishermen, and ordinary Mechanicks* (lest vain men should suspect his holy Doctrine for the contrivement of some *great worldly wits* or plot of subtle self-interested *Politicians*;) yet before he sent them abroad

into the Nations, he made them the best *Linguists* in the World; above all, *sweetnesse of nature, and holynesse of Life* are necessary. This is a *Continual Sermon*, and convinces more than all the charms of the most accomplisht *Orator*. How odious did *Covetousnesse and cruelty* render the very name of *Christianity* to the poor *Americans*, *Shew us thy Faith by thy Works* is every mans proposal. Can we imagine they design any other but to put a *cheat* on us, who tell us of *Crowns, and Glory, and everlasting happiness* in the other world which we can only aspire to by

Purity

Purity and Mortification, Self-denial, &c. in this; And yet themſelves practice things *quite contrary* to all theſe they ſo eagerly recommend.

Theſe *Stumbling-blocks* which cauſe *the name of the Lord to be blaſphemed amongſt the Gentiles* ought to be removed; And theſe *Fiſhers of men* muſt approve themſelves *Lights in Converſation* as well as *Doctrine*; That ſo God may be glorified, the ſouls of their hearers ſaved, and themſelves enjoy that *glorious promiſe* made to ſuch as turn many to Righteouſneſſe;

Of

Of shining like Stars in the Firmament for ever and ever.

FINIS.